1: Rivers E-5 (ca. 1901-02) 1906 Toda

124 It was not until my last week on the Nilgiris that I was
754 told of some of the magical rites by Teitnir, who had previously
791 denied all knowledge, though he was said by others to be a sorcerer, and he knew that I was aware of his reputation. He was not a trustworthy informant, but his account was consistent in itself and was in agreement with fragments which I had picked up elsewhere, and I believe it is correct, though I cannot guarantee its accuracy with the same degree of confidence which I feel in regard to most of my information.

754 The following men were said by various people to be
791 *pilikòren* :—

Kaners, Kudrievan, and Teikudr (63), Ishkievan (60), Keinkursi (54), Puthion (64), and Teitnir (52), among the Teivaliol ; Keitan (6), Mudrigeidi (1), Kiunervan and Usheidi (14), and Karseidi (8), among the Tartharol. Pushteidi, the elder brother of Keitan, was a noted sorcerer who paid for the belief in his magical powers with his life. It will be noted that magical powers appear to be fairly evenly distributed between the two divisions and do not greatly predominate in one as in the case of divination.

[868] The power of sorcery was said to belong to certain families, and I was told that it was inherited. It seemed probable that a sorcerer only communicated his methods to his sons, and usually only to one of his sons, or if he communicated his knowledge to all, it was often one of them only who obtained the credit for magical powers.

754 We have already seen that when a man sustains a mis-
787 fortune of any kind, he consults the diviners, and they find
791 whether the misfortune is due to a fault committed by the sufferer or whether it is the result of sorcery. In the latter case, they say by whose magic the misfortune has been produced, and the sorcerer is then propitiated and removes the spell, the nature and details of the process varying according to the method of sorcery used and the offence which had led the sorcerer to exert his powers. Thus when Pirsners (9) fell ill, he consulted Midjkudr, who said that Kudrievan had bewitched him. Pirsners went to Kudrievan and gave him food, and asked him to remove the spell, and Pirsners became well soon after.

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

[Melgarsh Village]

159 of the family, he can be seen threatening his father, Mutnarsh, with a
[126] gesture of his uplifted hand.

The other children were also quite different. They were older, of course, but their mother said that they had never been like Sodup. Pengelam
[854] would often take Peterozn from her mother and carry him around in her arms, singing delightedly to him in an enraptured voice. Once I saw her
[276] attempt to smoke the butt of a cigarette discarded by an Indian visitor, and Munbokwitn, in one of his rare displays of authority with the children, took it forcibly away from her, and said angry words to her about it (Todas do not usually smoke, but take snuff instead).

159 In the Rorschach tests which I took of Pengelam, she showed more
776 fantasy than any other Melgarsh inhabitant. Thus for Card V, she said the ink blot looked like a flying devil. She assured me that she had seen
[125] such a one when returning from the cinema three weeks before. It was sitting on a tree, and her mother told her it was a devil. Amoniwuf said so too. It looked like an eagle, and she was frightened, but Erzigwuf and Amoniwuf were not. What frightened her, she said, was the knowledge that the devil could throw a stone at her. A month ago, one such devil had thrown a stone at her as she was coming back from attending the small calves, and she had been hit on the foot. Another time, a similar devil threw a burning stick at her from a tree in the Botanical Gardens, near the Melgarsh *mad*. Her father, Mutnarsh, she said, also used to be frightened of devils many years ago, although he is no longer so. The devil usually smells at the feet to see if the person is afraid; if it detects fear in this way, it will deliver a blow, but should the person show no fright, then it will not harm him.

159 Narjilkh was a quiet, hard-working lad. He did not express much, and even when questioned answered only with reluctance. He was learning to
[868] cook, and to milk the buffaloes, as well as the ritual of the *Polkhli*, as some day he will have to be *tarvalikarimokh*, *wursol* and even *kalimokh* at the *ti-mad*. I usually found him cutting wood in the morning, logs that Mutnarsh had brought in from the forest before going off to his work in the Gardens. Narjilkh's most usual companion was his youngest father, Munbokwutn, for whom he seemed to have a kind of brotherly love. The two of them were always out together with the buffaloes and apparently got on particularly well.

As for Pershrörsh, I did not have much opportunity to watch him, as he was away most of the time. When he was at home, he struck me as being the favourite of his mother, a quiet, silent boy of undoubted ability
[834] as a herdsman. He seemed quite intelligent, and as reported earlier, because he was suspected of already having a girl friend, looked upon with a certain amount of consideration by the rest of the family. It was while
[614] questioning Erzigwuf about him that I discovered about the maternal descent groups of the Todas, the *polkhliol*, as she was obviously shocked at my suggestion that Mutmali might be his girl friend. "No, no", she said emphatically, "that is impossible! They belong to the same *polkhliol*!" For he, through his mother, is a descendent of Monilkidr of Kiarer (26) and she of Karner, also of Kiarer, although Erzigwuf herself is from the Pan *modol* as Mutmali is of Koner).